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has been so widely accepted, that a return to labor services was enforced by the lords upon the villain tenants after the Black Death is shown to be a mistake, for the records of one hundred and twenty-six manors within the thirty years following the pestilence show no single instance of such an increase or return, but quite the contrary process. Thirdly, the distinction between serfs and villains, between tenure in bondage and tenure in villainage, is shown to have had no existence in the usage of manorial courts or in other manorial records, the only place where such a distinction could have had any importance if it had existed. Villains, *nativi*, customary tenants, and persons described by several other terms were undifferentiated except in the discussions of some medieval and modern lawyers. The change of labor services into money payments progressed with great rapidity after the pestilence of 1348-1349 and this was tantamount to the cessation of villainage as a form of tenure. Regular money payments had not that character of uncertainty which kept the villain subject to the manorial bailiff, excluded him from the king's courts, and kept his tenure like his personal status, servile. Mr. Page carefully distinguishes villain status from villain tenure, and treats their disappearance as two separate though dependent movements. But the first is more satisfactorily done than the second. He notices the leasing out of the demesne as progressing coincidently with the process of commutation, but does not repeat the valuable statistics on this point given in his pamphlet, *Die Umwandlung der Frohndienste*. But does he not miss here perhaps the most important incentive to the non-enforcement of the disabilities of villains? It was not that commutation made villainage of less interest to the lords because they could not now get labor for the demesne if they wanted to, but that by the leasing of their demesnes they did not any longer want a labor supply even if they could have obtained it.

Mr. Page makes a mistake in stating that enfranchisement came later in France than in England, as M. Doniol's book shows. But this is one of very few slips. In the matter of which his book is a special study he shows the firmness of touch, the clearness of views and the originality of interpretation which can only come from much close contact with the sources from which all our knowledge must be drawn.

E. P. CHEYNEY.

Luther and the German Reformation. By THOMAS M. LINDSAY, D.D., Professor of Church History, Free Church College, Glasgow. (New York: Charles Scribner's Sons. 1900. Pp. xii, 300.)

THE new series of small and handy volumes entitled "The World's Epoch-Makers" opens well. The editor seems to have placed the successive topics for discussion in competent hands. Certainly Dr. Lindsay is a successful and enthusiastic student of his particular theme. Of this he gave proof in a remarkable paper read before "the Alliance of the Reformed Churches holding the Presbyterian System" at its fifth gen-

eral Council held in Toronto, in September, 1892. This paper which he entitled "The Protestant Reformation: its Spiritual Character and its Fruits in the Individual Life," clearly indicated the standpoint from which by preference he views the Reformation of the sixteenth century. Between the ground there taken and that of his later volume there is possibly a shade of difference. In the former he appears to regard the religious as the only correct interpretation of the great movement in question. "It is impossible," he there writes, "to state all the various ways in which men have misread the Reformation, but for the sake of showing its intrinsic spiritual character let me refer to three, which may be called the political, the intellectual, and the social." In his book, on the other hand, while retaining in great measure the phraseology of his earlier essay, he admits that other views may in themselves be correct; that, for example, the movement may be treated as an intellectual movement with Erasmus then as its central figure, and "studied but scarcely explained from this point of view." Essentially, however, there is no change; and the position is assumed, and correctly assumed, in our opinion, that "when Luther is taken as the central figure, one—the religious—must dominate all the other points of view, and the various intricate intermingled movements must be regarded as the environment of this one central impulse."

It is not necessary to say more in this connection than that Dr. Lindsay has carried out his thought consistently, forcibly and in a genuine scholarly fashion. The style is fresh and animated. The book is as remote as possible from being heavy reading. It avoids unnecessary minutiae, makes no pretense of being exhaustive, and contains few or no marginal notes. Intended for general readers, it naturally avoids any display of authorities, although it is evidently built upon a firm foundation of solid scholarship studiously hidden away from view. The interest is the greater from the fact that the author, as he tells us, has striven to show that "although Luther's life has been written scores of times there still is room for another,—for one which will be careful to set Luther in the environment of the common social life of his time." Dr. Lindsay does indeed take the pains to disclaim the pretension that his book is even a sketch of the reformer's life written in this way. But no reader, especially of the chapters treating of Luther's more intimate life, will deny him the credit of having achieved success in this direction.

HENRY M. BAIRD.

The Silver Map of the World; A Geographical Essay, including some Critical Remarks on the Zeno Narrative and Chart of 1558 and on the Curious Misconception as to the Position of the Discoveries made by Frobisher. By MILLER CHRISTY. (London: Henry Stevens, Son and Stiles. 1900. Pp. xii, 71, 10 maps.)

THE problem of geographical discovery, and of every other kind of discovery, never was and never can be the adjustment of a newly dis-